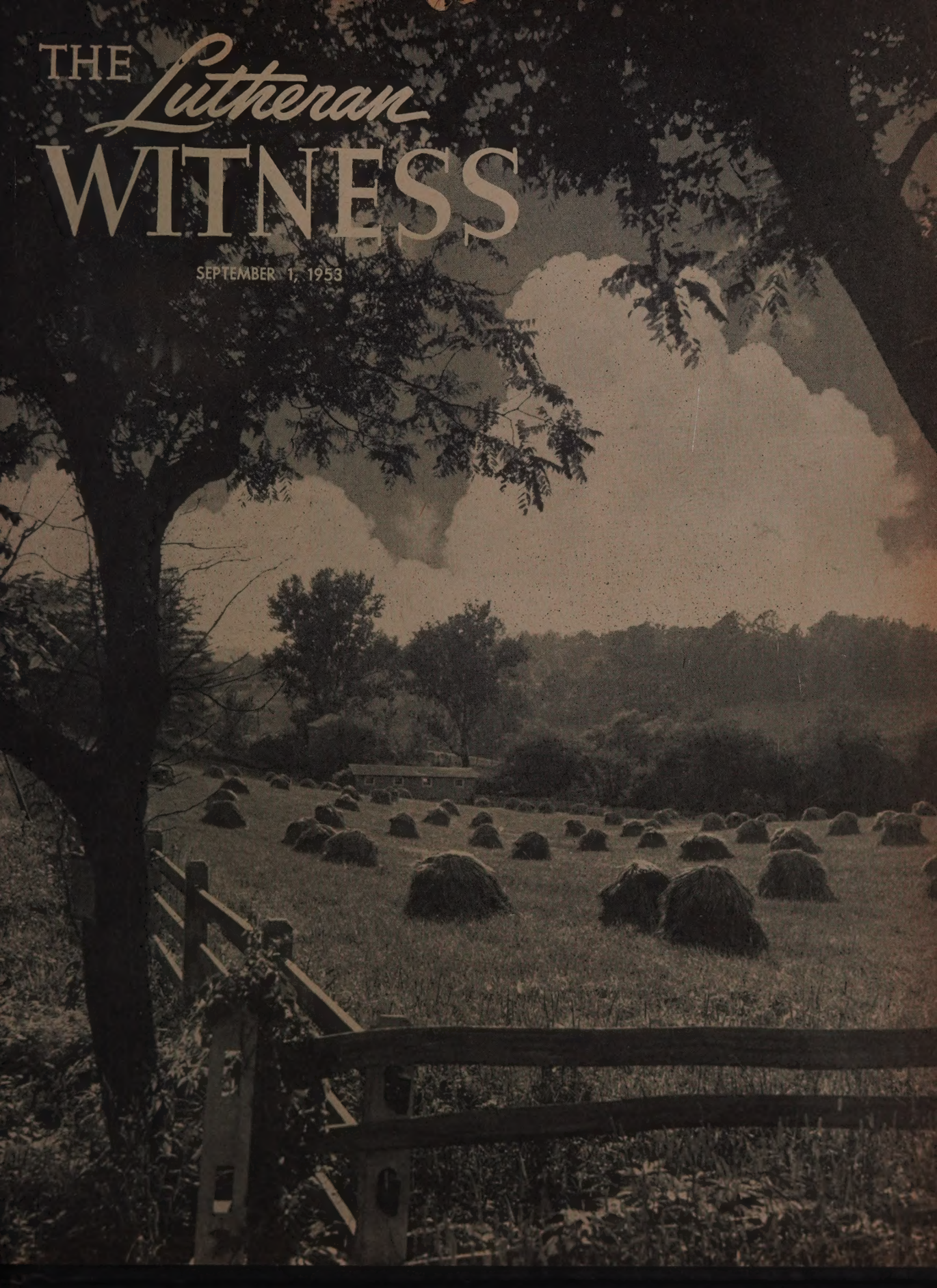


THE *Lutheran* WITNESS

SEPTEMBER 1, 1953



Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

"CALL-OF-THE-MONTH CLUB"

The Evangelism Committee of our congregation decided that we may have a practical solution to give to those congregations who have had little success in gaining adult confirmations.

During 1952 there were 58 adults confirmed by our pastor, and at present he has 23 more enrolled in his classes. The Lord has indeed blessed us in our evangelistic efforts. Our present working plan is this: Our committee has a file with approximately 425 prospective names. These names were obtained by pastoral contacts, Sunday school files, our city- and county-wide church census last spring, and by our church members. To enable us to contact all these people and invite them to church, our committee has developed a "Call-of-the-Month Club," and has enlisted a few members of the various church organizations to participate. We have about 40 members who make an average of 7 calls yearly; multiplied, this makes 280 calls. In addition to this, we solicit the entire congregation to help campaign for adult class members bi-yearly. If this method should happen to appeal to anyone, we will be happy to go into more detail.

THE EVANGELISM COMMITTEE
MRS. R. J. ELLERSIECK, *Chairman*
Salem Lutheran Church
8343 Gravois, Affton 23, Mo.

"DEAD" MEMBERS

In connection with discussion concerning "dead" members, certainly, as Mr. Wind suggests, great care should be used in excommunicating members. However, the Corinthians were told: "Put away from among yourselves that wicked person." And who are listed as those who are to be driven out? Adulterers, or idolaters, or revilers, drunkards, or extortioners. Of course, there is to be ample time given for admonitions and repentance, but after due time, if no repentance is forthcoming, I think such should be excommunicated, both to act as a warning to those others in the congregation who may be drifting in the same direction and also that the outsiders may have no occasion to become offended. I might add that in the case where a member belongs to a lodge which has a Unitarian form of religious opening devotions, if after due instruction as to the sin of participating in such worship, such a one refuses to give up his lodge membership, he should be classed as an "idolater" and dismissed.

Milwaukee, Wis. G. E. WARTCHOW

HOW TO SEND CLOTHING TO FORMOSA

Please place before the readers of the LUTHERAN WITNESS the following information regarding the sending of used clothing bundles to Taiwan (Formosa). This matter is urgent.

We urgently request church groups of The Lutheran Church—Missouri Synod or anyone else to refrain from sending bundles of clothing by parcel post or in any other way directly to us. The process of claiming these packages from the postal authorities here, without the payment of high duties, is quite involved. Furthermore, at present our organization here is too small to handle efficiently the proper distribution of large amounts of relief clothing.

Apparently there has been abuse of the free entry of used clothing in the past, with the result that the government postal authorities have thrown up an entanglement of protective red tape to make sure this avenue is not used by unscrupulous profiteers. Therefore, we also find it too difficult and involved to claim the parcels. In order to claim a new shipment, we must have receipts to show that the former shipments have been distributed among actually needy persons. While a new shipment awaits clearance, it accumulates storage charges.

Instead we suggest that those who wish to contribute used clothing do so through the relief organization which has been set up by our Synod for the efficient distribution of such clothing in areas of the world where the need is greatest. The address where inquiries may be made is: The Rev. Werner Kuntz, Board of World Relief, 3919 John R, Detroit, Mich. Please continue to collect clothing!

Taiwan Mission JOHN WILENIUS



Dr. John W. Behnken at New York International Airport, August 6, boarded the clipper that started him and 73 other members and friends of the Lutheran Laymen's League on a tour of Europe and the Holy Land. The 33-day tour includes Egypt, Damascus, Athens, Jerusalem, and the River Jordan, Dead Sea, and Jericho areas. Nebraska farmers, retired Iowa businessmen, schoolteachers, a telephone lineman, a Missouri physician, a recent high school graduate, and Missouri Synod pastors and their wives comprise the tour group.

In Washington, D. C., August 5, Dr. Behnken was presented with the Grosses Verdienstkreuz des Verdienstordens der Bundesrepublik Deutschland (the Commander's Cross of the Order of Merit of the Federal Republic of Germany), an order bestowed on him by President Theodore Heuss of the Federal Republic of Germany. Dr. Georg Federer, Acting Charge d'Affaires during the absence of Ambassador Heinz Krekeler, in presenting the order to Dr. Behnken at the Diplomatic Mission in the Capital, said: "You and the Church you represent have given and are still giving considerable assistance in easing need and distress in Germany. By doing so, you have—apart from the direct beneficial results—manifested a true spirit of Christianity and contributed to better understanding among peoples and therefore to peace."



PAN AMERICAN WORLD AIRWAYS

Dr. John W. Behnken

"It is not forgotten that you, Dr. Behnken, were the first Lutheran clergyman from America to visit Germany in 1945 and that you and your Church have been outstandingly helpful in alleviating the fate of our refugees from the Communist-dominated parts of Europe."

"In conferring this decoration upon you, my Government wishes to express our deep gratitude to all members of The Lutheran Church—Missouri Synod."

The Grosses Verdienstkreuz will be placed in the Historical Institute on the campus of Concordia Theological Seminary, St. Louis.

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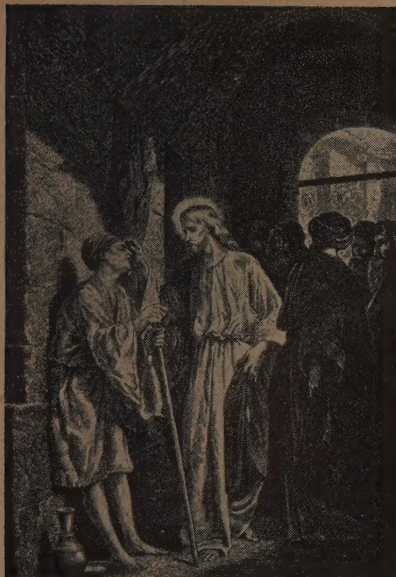
Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

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CENTRAL DISTRICT EDITION—PUBLISHED IN TWO PARTS—PART I



"Christ Healing the Blind Man," from painting by Bida

Observation of the human eye reveals that there is a great variation in eyes. When Isaac and Jacob approached death, their eyes were dim, so that they could not see; but when Moses ascended Mount Nebo to die there, "his eye was not dim, nor was his natural force abated." Some eyes have poor vision, others have good vision. Some eyes focus best on that which is near, others see things that are farther away more clearly. Spiritually, however, the eyes of all human beings have one thing in common: they are in need of enlightenment, they need to be opened so that men may have faith. In our first meditation we focused our eyes on the Lord in true repentance, with a frank realization of our own unworthiness. In confident trust, appropriating the blessings God offers, we now turn toward the Lord

EYES OF FAITH

Need of Enlightenment

Our need of spiritual enlightenment becomes evident when we look at the experience of a man like St. Paul. While his name was Saul, he thought that he was doing right by suppressing the Christian religion. Actually, however, he was operating much like the dumb beast which has its eyes covered with blinders while it goes around in a circle treading out the grain. Paul's spiritual eyes were closed, and it was only through his experience on the way to Damascus and his meeting with Ananias that the obscuring scales fell from his eyes and he saw Jesus as his Lord. While the two disciples journeyed with Jesus from Jerusalem to

Eyes Toward the Lord!

Part II—Eyes of Faith

By ALFRED VON ROHR SAUER

Professor of Old Testament, Concordia Seminary, St. Louis, Mo.

Emmaus, "their [physical] eyes were held that they should not know Him." Thus the spiritual eyes of men are held shut, they are veritably covered with cataracts which prevent them from beholding the things of God. They remain so until the Lord Himself enlightens them.

God's Word the Means

The means which the Lord uses to enlighten such eyes is His Word. David recognized that when he said that the commandment of the Lord is pure, enlightening the eyes. The anonymous author of the great 119th Psalm extolled the Word of the Lord as a lamp unto his feet and a light unto his path. He asked the Lord to open his eyes that he might see wondrous things out of the Divine Law. When Isaiah promised his people that their Teacher would not hide Himself any more, but that their eyes would see this Teacher, he was referring to the Lord. The Lord Himself is the Great Enlightener who is operating through His Word. God the Holy Spirit is the Agent who is even now trying to make us wise unto the things of God. He is inviting us, as He once invited the church of the Laodiceans, to anoint our eyes with His miraculous eyesalve so that we may see. Our divine Teacher wants us to have enlightened eyes, so that we in turn may serve others in His great program of enlightenment. As He once said to an enlightened Paul, so He says to us, "I send you unto the Gentiles to open their eyes, that they may turn from darkness unto light."

Our Great Provider

If we ask what our eyes of faith behold when they are turned toward the Lord, Scripture again gives us an illuminating answer. Our eyes see Him, upon whom the eyes of all creatures wait, the Great Provider, who gives meat to all in due season, who opens His generous, fatherly hand and satisfies the desires of every living thing. Our eyes of faith are lifted up unto the hills to Him who is our only Help, the Keeper of Israel, who neither slumbers nor sleeps, who does not suffer our foot to be moved, but preserves our going out and our coming in forevermore.

Our Great Redeemer

We see a God who, though we have grieved and offended Him by our sins,

chooses not to deal with us according to those sins, but rather to pity us as a father pities his children. Here is a God to whose goodness we owe it that we are not utterly ruined; whose compassions fail not, whose mercies are new every morning. He is the God who accords us the remarkable privilege once accorded old Simeon: God has permitted our eyes to see His salvation. He has brought us to faith in His dear Son, Jesus Christ. He permits us to behold our Savior at work for us, our Savior paying the price of His holy, precious blood and His innocent suffering and death to effect our redemption.

Blessed Eyes

Blessed indeed are the eyes of faith which see the things that we see! Having seen the Lord Jesus Christ and the grace of God which is ours through Him, we may look forward to all the days of this life as days of rejoicing and blessedness. Even now we can refrain our eyes from tears, we can bear our disappointment and grief, because we have the grace of God, and that is sufficient for us.

Looking Beyond

But the eyes of our faith also reach beyond the horizons of this life. The Spirit of God has enlightened the eyes of our understanding and also made us know what is the hope to which He has called us, and what the riches of His glorious inheritance are for us. Men have perceived many wonderful things since the beginning of the world; and yet eye hath not seen the things that God hath prepared for those that love Him. It doth not yet appear what we shall be, but we know that we shall be like Him, for we shall see Him as He is. He whom the eyes of our faith now see through a glass darkly will then appear to us face to face. We know that when we shall see Him, it will be out of this same body, from this body, in this body; these eyes of mine, we say with Job, shall see Him and not another! And then these eyes will be forever free from tears, and death will be abolished forever, and there will be no more sorrow and pain.

What a blessed privilege to turn toward the Lord with eyes of faith! May the Holy Spirit accord us this privilege! May He preserve such spiritual vision in us until the former things of faith give way to the new and more glorious vision of eternity.



A. DEYANET, INC. PHOTO

"The worker . . . is to be faithful, loyal, diligent, and recognize the position of his employer"

Labor Day is America's unique contribution to the good cause of giving due recognition and honor to labor. The observance of this national holiday is especially significant for the Christian. He not only sees in the labor question a vexing and difficult problem, but also notes with joy that considerable progress has been made toward a more Biblical view of work. The problem itself may never be solved in this world of sin and selfishness, but the Christian is convinced that the principles of Jesus, when applied, will always lead to a more wholesome view of work and help to better conditions between labor and management.

The Egyptian proverb, "Labor is degrading, and idleness is honorable," expresses with what disdain the ancient world regarded work. Work was proper for the slave, but disgraceful for the lady or the gentleman, and this point of view prevailed for centuries, down to recent times. Even today many persons by their actions prove that they believe in this proverb.

Work Is Honorable

The Christian, however, knows that work is honorable. He recognizes the fact that men want to work. This is a basic drive instilled by the Creator. Human beings have to have something to do, or they go mad. Idleness, complete idleness, is foreign to our nature.

Men not only want to work, they want to feel that their work is worth while, that it contributes value to life, that it amounts to something, that it may be a source of justifiable pride.

How much, then, are we losing when we lose pride in our craft and respect for the craft of others! How much are we losing when our customary question about a man's work becomes: "What's your racket?" How deep is our loss when our own labors become merely the source of making money, achieving success, earning a living, when we actually live only if we are away from our office or the shop.

There is something missing in life when men fail to have a sense of ac-

God's View of Work

By PAUL BOECLER

Pastor of the Village Church in Ladue, Mo.

complishment in their labors, when they lose that sense of the importance of their own working for others.

These are considerations rooted in man's nature and in harmony with his God-given faculty of reason. Our divine Maker so designed and created all men. And the same Lord has also redeemed us. We are a precious possession of His, purchased with the price of His own Son's blood. And this is true of all men, all classes, all nations, all races, no matter what their place on the globe or what their color of skin.

God's Point of View

This fact, above all, guides the Christian in determining his social attitudes and his understanding of social problems and human relationships. He is convinced that we shall never have proper human relationships and find a truly adequate solution for the vexing situation between management and labor, employer and employee, until we can persuade a substantial number of people to take God's point of view. Every employer should see every man working for him as one who has been saved by Jesus, and every man who handles the tools or works in the office or shop should see the boss as one redeemed by the blood of Jesus.

"As unto Christ"

The fact that all men have been redeemed by Jesus Christ also furnishes the proper motivation for correctly expressing the right attitude in everyday living. Christian workers are not to be men-pleasers, but they are to work "as unto Christ." They are not to look around to see what this one or the other would like me to do, what will put me hand in glove with my superior, but what I ought to do because of my relationship to Jesus.

And the same rule which applies to the employee applies also to the employer. The life of every human being is, according to the expectations of God, to be lived in grateful response to the love which Christ has shown him. The



A. DEYANET, INC. PHOTO

"The employer is to be humane, understanding, honest, fair, humble, respectful in his relationship to men and women who work for him"

worker has his specific responsibility. He is to be faithful, loyal, diligent, and recognize the position of his employer. The employer is to be humane, understanding, honest, fair, humble, respectful in his relationship to those who work for him. And each is to serve the other because Christ served him first.

"What should I do? Where can I most fully express my gratitude to my Savior for having redeemed me, and to my God for the love which He shows me each passing day? Where can I do most good for my fellow men?"

Is that your point of view? Or are you inclined to look at the profits you are going to get, the pay check, the dividends? Do you keep your eye on the clock to make sure that you do not work too long, start too soon, or work too late? An English workman was converted in a revival. Soon after his conversion, at a meeting of his fellow workmen, he offered this prayer: "O God, let us never put our coats on again at five minutes to five."

The Worker Not a Piece of Machinery

A Christian employer will regard his workers as human beings. Some managers think a worker is a piece of machinery, which he can buy on the market. The worker is not a purchasable commodity, but a human being whose body was fashioned by God's almighty hand, whose body and soul God so loved that for him He gave His only Son, and on whose heart the Holy Spirit works with the Word to convict it of sin and convert it to Jesus. The lowest-paid and least-skilled worker is a human being even as the boss is, and it is the duty of the Christian manager to regard his worker as a fellow man. Managers who can pay a living wage and refuse to do so cannot be termed Christian managers.

In our present-day situation many employers are inclined to look at the men they employ as though they were their enemies and as though they had to sit up nights trying to find some way,

(Continued on page 11)

How Are Things at Home?

By ERNEST L. GERIKE

Pastor, St. Andrew's Church, University City, Mo.

Sitting on the porch of a riverbank cabin after darkness has fallen, enjoying the beautiful sight of moonbeams glistening on the water, listening to all the sounds of night unblemished by the noise of automobiles, telephones, and doorbells, we turn our thoughts to God's goodness and to home. The inevitable question is: How are things at home?

The more we think about the question, the more it becomes apparent that it would be good practice for all of us at intervals to ask ourselves: "How are things at home?" "What do people see in our homes?" More to the point: "What does Jesus, the unseen Guest in our homes, see there?"

There may be a well-stocked fruit cellar, there may be a kitchen with all the latest conveniences, there may be all the comforts of modern invention in our homes, but these are not the greatest treasures of our dwellings. Something else must be there, the things for which Jesus looks. So we ask, "How are things at home?"

Are Godly Parents There?

Are there godly parents there? Is there a godly father, such as Solomon had in David? Is there a godly mother, such as Samuel had in Hannah? Can it be said of both parents what St. Luke records of the parents of John the Baptist: "They were both righteous before God"? Godly parents—that's what fathers and mothers are to be. Parents who concentrate on making and keeping their homes as Christian homes. Parents who, doing what Paul advised, show piety at home.

Home a Testing Place

The home is the real testing place. It is difficult, if not altogether impossible, to pretend faith at home. Whether faith is false or genuine is revealed in the words and actions of the home. When people appear briefly in public, for example, meet others at church, they can give the impression that they are quite pious and God-fearing by watching their every step. This may completely deceive everyone else, but it does not deceive Jesus. He knows whether the actions are sincere and faith-guided or not. But when pious actions are merely pretended, the truth usually comes out in the home, where the guard is relaxed and people show their true colors.

How are things in our homes? Are we different there than we are at other places? When we enter our homes, do

we lose our polish as a piece of furniture loses a thin coat of veneer? Do we lose our courtesy, our good humor? If that is the case, then it is time to stop dead in our tracks as a hunting dog that has come upon the trail of game; then it is time to go back and mend our fences by sincere repentance and heartfelt prayer to the Lord for correction and improvement.

Godly parents—that's what fathers and mothers must be. Parents who know the Lord by faithful attention to His Word, who love the Lord because of His goodness, who have the fear of God in their hearts because they are absolutely dependent upon Him, who practice a sincere Christianity both inside and outside the home. Godly parents recognize that their most challenging task is to lead their children to a knowledge of God and His will, to love and fear the Lord, and to demonstrate this virtue in a Christian life. The eternal welfare of children depends on parents who meet this challenge. The foundation of our country rests upon the solid footings of Christian homes, with godly parents and children serving the Lord.

Are we always aware of the connection between the welfare of our nation and the Christian homes guided by godly parents in our land? There is a vital connection. At Plymouth, Mass., a statue of the Puritan Mother bears this inscription: "They brought up their families in sturdy virtue and a living faith in God, without which nations perish!" Can the same be said of us today? If our nation is to stand under God, then we must concentrate on being godly parents. How are things at home? Does Jesus see godly parents there?

Is a Family Altar There?

Is a family altar in our homes? Is there time for the family to gather about the Word of God to revive a drooping, wilting faith? Is the Bible just a beautifully bound book which is dusted occasionally, or which is kept safely tucked away in some dresser drawer, or is it a much-handled, frequently used book? How are things at home? Is the Bible one of the treasures which becomes apparent to any visitor? The use of the Bible marks our homes as Christian homes. When Alexander the Great landed in Asia, he stuck his spear into the earth, symbolizing his new conquest. Our history books tell us that the early explorers in North America planted the flags of their countries to mark the new lands as



The use of the Bible marks our homes as Christian homes

possessions of the mother countries. Ships fly the flags of their countries. What flags are we flying in our homes? Is it the banner of the Cross of Jesus going on to victory over sin and evil? Are our homes marked as homes which welcome Jesus and His Word through the regular and faithful use of the Holy Scriptures? Family devotions show the home to be the welcome abiding place for Jesus, show it to be dedicated to the Savior. We surely want such homes, do we not? God also wants us to have that kind of home. He makes it clear that we are to teach His Word and will in our homes when He says of His commandments: "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house." That passage gives us a description of the family altar, of family devotions.

Doing this together is indeed more difficult today because members of the family go to work at different hours, come home at different times, have varied evening activities. Even though the saying is trite, it is nevertheless true: "Where there is a will, there's a way!" If we really want to earmark our homes as being dedicated to Christ by having family devotions, we shall also find a way to do it. Right now ask yourselves: "How are things at home? Is the family altar there?"

Is There a Family Pew?

Do the people in our homes regularly find a place in the church service? Here parents again have a great opportunity to serve the Lord by being with their children in church in spite of the lure of a few more hours of sleep, or of the joy of pulling in a striking bass, or of the green golf course, or of the tree-shaded place somewhere in the country. Are there some of us who in effect say to the Lord: 1) "I have bought a cabin on the river; I pray

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The Lutheran Church—Missouri Synod and the Ecumenical Movement

Excerpts from Synodical Essay

By JOHN THEODORE MUELLER

Professor of Christian Doctrine, Concordia Seminary, St. Louis, Mo.

Part III

TRUE ECUMENICITY AND THE WORD OF GOD Holy Scripture the Only Guide

In treating the ecumenical movement and, in particular, the meaning and scope of true Christian ecumenicity, or true unity in faith and profession, I directed your attention to the important historical fact that at all times earnest Christians who valued the divine treasure of the pure Gospel entrusted to their care have endeavored to hold fast the unadulterated doctrine of God's Word and to testify against error. But we are not traditionalists. Tradition which is in accordance with the Word of God indeed means much to us. But for the evaluation and solution of the problem of ecumenicity we go back to the Holy Scriptures as our only guide of faith and life, the divinely inspired, inerrant Word of God.

All True Believers Form One Invisible Fellowship

As we study Holy Scripture, we find that it declares and describes in many passages the spiritual fellowship of all true believers in Christ. Every sincere believer is intimately united with Christ, and so also is he united with every other believer in true spiritual fellowship of faith. Every true believer in Christ, to say it in other words, is a member of the Communion of Saints, the congregation of believers invisible to us, but known to God. We give expression to this spiritual fellowship when, for example, we maintain that the Lutheran Church is not the only visible communion in which souls are being saved, but that sinners are brought to Christ wherever repentance and remission of sins, or sin and grace, are so preached that penitent sinners believe in Christ as their Savior; or, when in praying the Lord's Prayer we intercede also for and with all those who in other denominations adore the same Christ whom we worship; or, when we rejoice in the mission victories not only of our own Church, but also of others who, as we, proclaim the crucified and risen Savior; or, when in our daily intercessions we pray God to grant perfect unity of faith to all who profess the Gospel of Christ.

Attitude Toward Errorists

While we thus recognize this spiritual fellowship of faith in Christ, which in heaven will be revealed to us in its full glory, we at the same time also keep in mind the unscriptural doctrine which erring denominations teach, and, if possible, we endeavor to rectify such errors wherever God gives us opportunity to do so. Unless errorists definitely refuse to accept the truth of the divine Word, we assume that they, as Luther says, err in ignorance. Should they willfully reject the divine truth or show themselves indifferent to the divine truth, we commit the cause of the divine Word to God, who knows the secrets of the hearts and judges righteously. . . .

Nevertheless, in spite of all that we thus say with respect to the spiritual fellowship of all true believers, we are unable in practice to operate with the Communion of Saints in its invisible aspect, since that is known to God only. We have to face Christian churches as they appear to us in their visible aspect, that is, either in their profession of the Christian doctrine or also in their denial of, and their indifference to, the divine doctrine. To all believers in Christ, God's Word outlines a threefold mode of procedure, or a threefold program of Christian action as they live on earth.

Witness the Whole Gospel

In the first place, Christians are commanded to be witnesses of Christ and His Gospel in the whole world. The divine command to witness the divine truth is given us both in the Old and in the New Testament. In Is. 43:10 we read: "Ye are My witnesses, saith the Lord." In Acts 1:8 we are told: "Ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Here, then, our Lord outlines to us our glorious Christian calling in the world: we are witnesses of Christ, both at home and abroad. And we are witnesses indeed of the whole Christ, of the whole Gospel, of the whole Word of God, of all teachings of Scripture; for, as Christ tells us, the Holy Scriptures testify of Him. That excludes every partial witness of Christ. We are to witness Christ not only in so far as men agree with our witness, or in so far as the fundamental doctrines of the

divine Word are concerned, or in so far as our witness does not disturb any existing church organization. We must witness the whole Christ and the whole Word. . . . Luther calls attention to the fact that as a little error in philosophy in the beginning is bound to lead to its complete deterioration, so also a little doctrinal error at the beginning may ultimately destroy the whole Gospel of Christ. We know only too well how history bears out that point. By God's grace there is indeed a fortunate inconsistency, by which errorists do not draw all the conclusions which their wrong premises suggest. But there is also an unfortunate consistency, by which one error leads to another, and the denial of one point of doctrine leads to complete denial of the faith in the end.

There is perhaps another thought which we should stress in connection with our Christian duty of confessing Christ: our testimony of the divine truth over against error is not an act of unfriendliness or hatefulness, but one of Christian love, which seeks to save souls. There may be, or rather, there will be occasions when our witness of the divine truth over against error must be very emphatic. But also such emphatic, distinctive witnessing against error in doctrine and practice is prompted by saving love. Christian love cannot tolerate error. St. Paul writes to the Corinthians: Light has no communion with darkness (2 Cor. 6:14). It is true, our language of witnessing should always be kindly and courteous, and designed to win men for the divine truth. The answer to those who ask us a reason of the hope that is in us should be with meekness and fear. In this matter the Christian is to follow Christ, who spoke the truth in love to His hearers. But our divine Lord at times also spoke to those who maliciously opposed the divine truth in terms of great earnestness and severity, and also this witnessing was motivated by saving love. So, then, we are to be witnesses of Christ's precious Gospel in all its truth and purity, in its whole, glorious fullness.

Guard the Word

In the second place, the Word of God tells us that the revealed Gospel truth, with everything that it implies, is a precious treasure that we must carefully guard, since it is foolishness and a stumbling block to those that perish (1 Cor. 1:18 ff.), so that we are always in danger of losing it. Of the many Scripture passages on this point let me select only a few: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). When our Lord sent forth His Apostles, He com-

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And Jesus Said

Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction; and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

Matt. 7:13, 14

For the contemporaries of Jesus living in a world which had many walled towns with small and large gates and narrow and wide streets the picture language He employs in this saying was at once intelligible. Many of them, we may suppose, had at some time or other, carrying a load of wood or food, endeavored to enter at a small portal and found to their dismay that they had to take the burden off their shoulders and push it through the gate separately in order to be able to make their entry. And in the town, they may, in one of the narrow, crooked streets, have encountered a man leading a camel where only with some actual difficulty and discomfort, as they pressed against the wall of a house, they could remain on their feet.

The two gates open on two ways, respectively, that take people to eternity, says Jesus. One is easy to travel and is exceedingly popular, but it leads to destruction; the other is beset with difficulties and is shunned by most people, but it leads to life. It is the way He urges us to pursue.

Once more think of the two portals. You cannot enter the strait gate with valises in both hands and huge packages under your arms. Is it difficult to see what the Savior is driving at? We are all very fond of some sins and cling to them almost "for dear life." Which are the evil things which you, secretly or openly, shelter and fondle?

Remember, you do not have to pay admission at the strait gate; it has been paid for you by the Son of God. But those big bundles of yours — they have to be left behind. Those favored sins of ours throttle faith in the Savior, make us lose our hold on the Cross, and put a millstone about our neck that causes us to drown in the pool of worldliness. Thank God, the inscription on the gate does not say, "No sinners admitted." On the contrary, in large letters it says, "Sinners, welcome!" But there is another inscription there, "If thine eye offend thee, pluck it out; it is better for thee to enter the kingdom of God with one eye, than having two eyes to be cast into hell-fire." Sinners are welcome, but penitent sinners who joyfully accept the forgiveness offered them, and loving their Savior more than anybody else or anything, cast aside the wicked, filthy bundles that have caused their trouble.

WILLIAM F. ARNDT

Your Synod

The issue which consumed more time and was more thoroughly discussed than any other, both before Committee One and on the floor of the Convention, was the matter of the Senior College. This means a two-year senior college, consisting of the junior and senior classes. The resolution finally adopted by an overwhelming vote reads: "Be it resolved, That the Board of Directors be and hereby is directed to construct, equip, and furnish a two-year senior college in accordance with the program approved by the synodical convention of 1950, and that this be accomplished in Fort Wayne, Ind., or in its suburban area."

A part of this resolution, considered in connection with this proposition, was the sale of our present Concordia College campus in Fort Wayne to Indiana Technical College, Inc. After long and thorough discussion the Convention agreed to this sale; however, with the promise that the Lutheran Association for Secondary Schools of Fort Wayne receive title to about five acres of the present campus, where the Lutheran High School stands.

That settles the Senior College question. It took a long while to reach the final decision. The writer remembers a very lively discussion concerning a senior college at the 1920 convention in Detroit. It has come up for consideration at a number of conventions since that time. Now it is decided. Everyone in Synod should now be in favor of it and work for it wholeheartedly. The Word of God has not prescribed for us what kind of college we are to have and where it is to be located. God expects His people to decide such issues. Opinions may differ. We did have some pronounced differences of opinion. All delegates had the right to voice their opinions. Many did. Since the majority voted as they did, we should now all be agreed.

The needs of all our colleges and seminaries were thoroughly considered. A total of \$4,475,000 was appropriated over and above the "Conquest for Christ" offering and the \$1,000,000 to be received from the sale of the Fort Wayne campus. A great challenge for our Church!

The question of training teachers, especially women teachers, was given thorough consideration. Austin will begin to enroll girls when the Texas District furnishes a dormitory. Winfield is to train more women teachers as long as the emergency lasts. A study is to be made whether Valparaiso University, under Synod's supervision, will be able to train women teachers.

May God continue to bless our higher schools!

J. W. BEHNKEN

The Creed

"... the Father"

An endearing word for God. Favorite word, as evidenced by a poll conducted among university students. Ninety per cent preferred "Father" to any other designation for God.

Brings to mind our own father, strong, sympathetic, watchful; ready to hear, to help; faithful. No fear was ours when in his presence, no fear save that engendered by disobedience.

If God is Father, this world of ours is rational. Not propelled by blind force. Not ruled by caprice. Not wandering darkling toward Destination Unknown. But established and watched over by One whose attentiveness can best be described by the word *Father*.

Whatever God ordains is good, for "Father knows." Fatalism says, "It was to be." Providence says, "It was to be because it is good." Heartaches are of my own making, but chastenings come from the Lord to make me more chaste. I consent and say: Father, Thy will is my peace.

Father of all men is He. Of whites and non-whites. He has made of one blood all nations of men. Where, then, is there room for discrimination? In the sense of creatureship, we are all siblings, for have we not all one Father? Has not one God created us? This does not obligate you to marry outside your race nor hinder you from choosing your own friends. But it should puncture any notion you may have of preferred racial rights before law, at the polls, in educational and recreational activities, in opportunities for work or travel, in choosing a place in which to live or to worship. These are the privileges of all who were created by the same Father.

God is the reconciled Father of those who are His children in Christ. It is a half truth to speak of the Fatherhood of God and the brotherhood of man. In the sense that we all are His creatures — Yes! In the sense that we all are His saved children — No! In the latter case, we must speak more accurately of the Fatherhood of God and the brotherhood of Christ's disciples.

God is the Father of Jesus from all eternity. Twice the voice spoke from heaven: "This is My beloved Son." So we confess in the Creed: "begotten of His Father before all worlds."

"I sacrificed my son for the good of the country," a father said. What a sacrifice that was!

Now stand beneath the cross of Jesus. What a sacrifice the Father made for the good of the world when He gave His only-begotten Son!

If He so loved us, shall we not love Him? And trust Him? And obey Him?

"Our Father . . ."

St. Mark's, Detroit ERWIN KURTH

Editorials

The "Witness" Watchword: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.

Harvesttime

Along the highway in summer or early autumn there are few scenes more delightful than a harvest field. The aroma of new-mown hay; the tangy odor of clover; clouds in jagged silhouette sailing across a golden sea of grain and disappearing in the distance; farmhands enjoying a brief respite as they pause for their midafternoon lunch; and the farmer proudly and thankfully scanning his thrifty acres and now seeing his toil of yesterday rewarded — gladness and beauty are wrapped together on a harvest field.

But there is more to successful farming than meets the eye of a casual tourist. At the harvest, timing is important. An experienced farmer knows when his grain is ripe and when he must begin to combine. He knows when to husk corn, when to pick fruit, when to dig potatoes. If he is too late with his grain, it may be destroyed by rain, or it will become too ripe and fall to the ground; fruit will rot on the trees and drop and be useless.

Also, with the harvest coming on, an experienced farmer will secure the necessary manpower to gather the crop. He knows corn will not husk itself, and potatoes will not jump into the bin of their own accord. Furthermore, farmers are well aware that harvest season brings days of strenuous labor, not a time for sight-seeing or going on a picnic.

So it is with the Great Harvest. God knows when His fields are ripe. His timing is perfect. In one of our metropolitan areas, some years ago, a church was abandoned and put up for sale by its owners, because there seemed to be no future for it in its present location. Just then God moved a number of consecrated men to acquire the property. The church was rededicated and now houses a flourishing congregation. Not so long ago God directed our Church to Nigeria and quite recently to Japan. In both areas the harvest is under way. There are indications that God is minded to open a new field for us in Korea.

When the harvest is ripe, workers must be ready. It is the business of the Church to prepare workers. God's promises are unqualified, but that does not absolve us from doing our part in the harvest. His promises are fulfilled through the co-operation of human agencies with the divine; most souls are brought into the Kingdom through the instrumentality of some human individual. Pastors and teachers work toward that end, and the final objective of our preaching, teaching, evangelism, and missions lies in that direction. The time for working is now, "for the night cometh when no man can work."

Labor Day

In the Greek world of antiquity it was considered disgraceful among the educated classes to work with one's hands. In the Roman empire most of the work was done by slaves, while its citizens spent their days in idle luxury, the chief cause of the empire's corruption and ultimate downfall. Labor is of divine ordination and not something regrettably necessary. The disciples of Jesus were working-men. He Himself, as the Carpenter of Nazareth, dignified labor as something manifoldly beneficial.

Toward the close of the 18th century the Industrial Revolution in England, substituting machine labor for hand labor, overthrew old ways of living and introduced a new era. When Samuel Slater left his homeland secretly with the plans of the new machines fastened in his memory and then duplicated them in the U.S., he laid the foundation of the factory system in America and thereby transformed our way of life. In this way the modern city was created.

Through the years our national wealth has grown enormously and has brought with it complex social problems which have not yet been solved satisfactorily. Man has learned to make wealth much faster than he has learned to distribute it justly. Until this problem has been solved, there will be clashes between Capital and Labor.

God's Ten Commandments, the Moral Law written into the hearts of men, apply alike to employer and employee. They apply to industry everywhere, whether it be a gigantic corporation employing thousands of workers or a small-town enterprise operating a creamery or a six-man lawnmower factory. A business which violates the moral code and which is not fair to its workers will not prosper in the long run, in spite of its modern machines, new inventions, proficient laboratories, or financial resources. On the other hand, the worker who is not upright and honest with his employer and who withholds willing and efficient service, and the unscrupulous labor leader scheming to gain his ends by foul means, likewise violate the moral code and are a discredit to society and their country.

Christianity emphasizes the worth of the individual and has, through the centuries, developed an awareness of, and stood up in defense of, the dignity of labor. The principles of Christianity, if applied to contracts that are drawn up, to letters that are written, to things that are measured and weighed, to goods that are bought and sold, could lift our whole social and industrial life to a higher level, so that offices, shops, and warehouses would be filled with the beauty that lies in the spirit of the Golden Rule.

Rally Day

One of the Sundays in September is usually set aside by Sunday schools as Rally Day. On this occasion pupils and teachers gather in their house of worship for a special service, to be motivated for an active and happy participation in Sunday school work after the summer lull. Active teachers and pupils make for an active school.

Christianity, in our day, is waging the greatest struggle it has known since the days of Constantine in defense of its cardinal truths. That noble ruler made it legal to be a Christian. But now strong and cruel forces have set themselves against the Church in a grim determination to destroy this privilege and to rob it of its precious heritage. Against these enemies our defense lies in the Word of God, and we must teach this Word to our children. The pastor alone cannot do all of this important work. Thousands of faithful Sunday school teachers do much of it. Week after week, they sit at the head of their classes, teaching Bible stories and Bible truths and planting into the memory of their

pupils carefully selected passages of Scripture as a precious spiritual resource. Life is hurried and crammed for children nowadays, but the time spent in the study of God's Word is worth its duration many times over, bringing richness and companionship now and in later life a legacy of childhood which will endure.

In many of our Sunday schools it is customary, on Rally Day, to give awards to pupils for diligence in study and for faithful attendance. For the men and women engaged in Sunday school work, teaching brings its own rich reward. Teachers learn by teaching. As miners, digging ever deeper into the earth, find rich deposits of valuable minerals, so teachers experience the joy of gaining a deeper understanding of the Scriptures the longer they busy themselves with the inexhaustible riches contained in them. Additional reward often comes from another source. When warm rays of friendship, radiating from a teacher's heart, have kindled the flame of affection in a child, a personal attachment is formed between pupil and teacher, and such requited love is something to uplift the teacher's soul and give renewed energy for labor. Weariness falls off the spirit, and labor becomes less a work and more a joy. When at times a backsliding pupil rejoins his class with a cheery "Hello, Teacher, I've come back," a teacher realizes the truth of the promise: "Cast thy bread upon the waters, for thou shalt find it after many days."

"Brotherhood"

The idea of brotherhood is very popular today; yet there is much confusion as to what it is and what it involves. Following are some sound observations on the subject taken from an editorial in the August, 1953, issue of the *Moody Monthly*:

Our friend Ernest Gordon, writing in *The Sunday School Times*, calls attention to an interesting statement by Westbrook Pegler. He quotes the columnist as saying: "I am sick of the awkward triumvirate of rabbi, priest, and minister constantly in the wings to whip on the stage, singing, 'God Bless America.' Our religions are neither similar nor reconcilable."

Well said, Mr. Pegler! True, we can conceive that there are times when the representatives of these faiths may well want to join their voices for the sake of righteousness in government. . . . There is nothing disconcerting nor embarrassing about the fact that there are points of agreement even among those who may differ radically on so important a theme as religious faith.

However, Mr. Pegler has put his finger on a very important item here in that on many occasions when such representatives do happen to be together in a matter of protest or a matter of appeal for patriotic action, there are those who immediately read into the appearance an indication of brotherhood in a spiritual sense. As a matter of fact, we do not doubt that certain of the participants themselves may so understand their appearance together. After all, this strange, unscriptural doctrine of the Fatherhood of God and the brotherhood of man entirely apart from any relationship to the Lord Jesus Christ has become very widely accepted. It is one of the shibboleths of the modernist and, of course, is essentially Unitarian and Universalistic.

It is perfectly true that the Unitarian does not stand for that which differs materially from the Jew, and particularly the Reformed Jew, so that there is no question that they would get on together even in a religious sense. While we are sure the Roman Catholic would not give in an inch so far as the supremacy of his own faith is concerned, it can be said that there are Protestants who do not seem to detect that there is a vital difference. . . .

But the fact of the matter is that, judged by most of the standards of Protestant denominations, Mr. Pegler

is absolutely right. "Our religions are neither similar nor reconcilable." Place the Protestant standards over against those of Roman Catholicism or of Judaism, and you have that which is absolutely distinctive and definitely opposed.

The tragic truth is that Protestants have been swept from their moorings. Apostasy is here. Very few comparatively are the voices raised against deviation from doctrinal standards. Few indeed are those who seem to have the courage to do anything about it. . . . If the Lord Jesus Christ is the Son of God; if there are three Persons in the holy and adorable Trinity; if the Word of God is the final rule of faith and practice; if the Lord Jesus Christ, by the offering of Himself on Calvary, made a full, sufficient, and complete satisfaction for sin; if Jesus of Nazareth is truly the Messiah, the Son of God; if men are saved by faith in the Lord Jesus Christ and not by works of righteousness which they have done—then religiously Protestantism stands as a faith of quite another kind.

We make these observations not because we have any personal malice toward any Roman Catholic or Jew. We thank God that there is a love in our hearts for all men. We are not trying to fan the flames of a religious war. Bitterness and hatred are far from us. We are glad to live in a democracy where the right of religious worship is given to the citizenry. We would not change that for one moment. . . .

We are definitely for the right of minorities to believe as they believe they should—so long as they are not subversive to government and morals. We desire only the right to present to them a Christ who is indeed winsome, attractive, and love-compelling. The matter that is upon our hearts is a protest against the shallowness of the view that tries to lump all the religions together with the assertion, "After all, we're all going to the same place."

As a matter of fact, if we believe the Word of God . . . we are *not* all going to the same place. We must witness, we must bring men to Christ, but we must do it in love, in holiness of life and by persuasion, not by coercion.

We fully recognize that what we write here stands in stark opposition and in absolute contradiction to that which is popular today, but let God be true and every man a liar. The Word of God still says, "No man cometh unto the Father but by Me"; "He that honoreth not the Son honoreth not the Father which hath sent Him"; "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Do It Now

We have all seen mottoes on the walls of business houses: "Do it now," "Never put off until tomorrow what can be done today," "Now or never," "Make hay while the sun shines." And as you see people at their worldly occupations, they follow these mottoes. They strain every nerve and sinew. They use every available moment to gain an advantage! Yes, as you study the whole working creation of God, you will discover that everything is on time. The birds know when to fly southward; the stars of heaven meet all their appointments; the sun is never even one second late. There is only one creature which wastes time, and that is man. Perhaps he does not waste much time when it comes to earthly matters and riches. When there is a dollar to be gained, or a good time to be had, or a good meal to be eaten, then he is always on time.

But not so in spiritual matters. There he procrastinates, puts things off. He knows that he ought to consecrate himself to God. He knows that he ought to pray more, read his Bible more, be more loving, kind, and gentle, but he puts it off. Such are like Felix, who waited for a convenient season, which never came and will never come. The convenient season is right now, and only a fool will trifle with it.

Synodical Essay

(Continued from page 6)

manded them: "Teach them to observe all things whatsoever I have commanded you" (Matt. 28:20). In Mark 16:15, 16, where He commands His Apostles to preach the Gospel to every creature, He suggests at the same time that there will be unbelief and opposition, and so He adds: "He that believeth not shall be damned." In 1 Pet. 4:11 we have God's divine instruction: "If any man speak, let him speak as the oracles of God," or better, "as the words of God." That means that Christians should not witness human speculation, but the divine truth and the whole divine truth. Especially in the Epistles to Timothy and Titus do we find earnest admonitions, directing us to guard and preserve the divine Word as a precious treasure, which we may easily lose if we are not watchful. See 1 Tim. 4:11, 13, 16; 6:20, 21; Tit. 1:9. These admonitions were never needed so much as they are needed today, when false teachers and false teachings fill the whole world; and by that I mean not only such extreme perversions as we view in the atheism and nihilism of Communism, but also such as appear in a more subtle way, as when false prophets come in sheep's clothing and mingle truth with error.

Reject False Doctrine and Practice

But this thought suggests our third mode of Christian action which God's Word urges upon all believers: they must definitely reject all false doctrine and unscriptural practice; for by these the divine truth is suppressed. In the Holy Scriptures God positively tells us to teach only His own pure Word. Negatively, He commands us to tolerate no error, but to avoid all who do not profess with us the whole truth given us by our Lord Jesus Christ. Here indeed is a divine warning which unionists, liberals, and all nominal Christians do not like to hear. But we dare not ignore this most important admonition. God's Word commands us to hold fast and defend the divine truth against all who pervert the divine truth. See Rom. 16:17; 2 John 10:11; Tit. 3:10, 11.

Religious Unionism Wrong

To fellowship with errorists in such a way that the divine truth is denied before men is known as the offense of religious unionism. Today the offense of unionism is perhaps the greatest danger threatening the Christian Church. Unionism involves the rejection of the threefold Christian action regarding the divine Word, outlined in the preceding paragraphs. Unionism thus ignores and repudiates the principle that we must confess or witness the whole Gospel of Christ, the entire

Word of God, as set forth in Scripture. Again, it ignores and repudiates the principle that we must anxiously guard, in a world hostile to the Gospel message of salvation, the precious Word of God entrusted to us for saving souls. It lastly ignores and repudiates the principle of God's Word, that we must rebuke and finally avoid those who deny the divine Word and teach errors opposed to the Gospel. Unionism is based on the principle: We agree to disagree; or: Within the framework of a general Christian confession we tolerate truth and error side by side. Those who speak or write against unionism are not popular with liberals and unionists. But all who seek the praise of men and not the praise of God are in danger of denying and betraying Christ. If you confess the divine truth against error, the world of liberals and unionists will not deal gently with you. Jesus said: "Ye shall be hated of all men for My name's sake" (Matt. 10:22). But here stands the decisive Word of the divine, living Christ: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10:32, 33). Before the judgment seat of the exalted Christ, our final Judge, who has spoken to us these earnest words, we all, pastors, teachers, and laymen, must give an account of our Christian stewardship as witnesses and teachers of the divine Word, when Judgment Day will come. Unbelievers ridicule this thought. Believers tremble at this earnest warning of God.

Faithful Witnesses Reviled

Where the threefold Christian action of witnessing Christ, of guarding the divine truth, and of rejecting error is observed, there honest Christians will find it impossible to join such external church organizations in which the Gospel is being suppressed and false, soul-destroying doctrine is being tolerated. Faithful witnesses of the truth have always been reviled as enemies and disturbers of the peace. . . . But there is no middle ground upon which we may stand. Our theology is of the Cross; so also our Christian witnessing is of the Cross and under the Cross. But those who are loyal to Christ in their confession of the truth and their rejection of falsehood have the assuring, inspiring promise of Christ to comfort them (Matt. 5:11, 12).

True Strength Not in External Organization, but from the Whole Word of God

I have considered with you a very plain and simple truth. There is nothing new in it. It is the old message of Luther, of our founding fathers, and

above all, of God's Word. Everything I have said has been said before. But it must be said again and again in an age when by unscriptural and unchristian ecumenical movements liberals and unionists are trying to bring about an external organization in which there is no clear and united witness of the Gospel, no clear and united confession of the whole Word of God as set forth in Holy Scripture, and no clear and united testimony against false doctrine. Those who advocate such external organizations do so largely, apart from the thought of church politics and organizational ambition, as a measure of defense against extreme secularism and atheism, and as a Protestant united front against the modern aggressiveness of Rome. But Protestantism so organized cannot offer any united front against any evil of any kind, because it is not truly united in the Christian faith. Its union is a mere sham or pretense. It is only a disunited united church organization, and so not strong, but weak. The strength of a Church comes from and through the power of the Holy Ghost by the divine Word. A Church is only as strong as God's Word makes it strong. Its influence is as abiding only as it holds to the divine Word, which is abiding. Outward organization of heterogeneous church bodies leads only, in the end, to the suppression of the divine Gospel truth and to unbelief and false doctrine. That is an important lesson of church history. . . .

Present the Whole Counsel of God

But what does all this mean for our principle and privilege of confessing the divine faith? Does it mean a policy of absolute isolation, a schismatic spirit of fanatic separatism? By no means. What has been said of the threefold course of Christian action by which all believers must always be witnesses of God's Word, preaching it in its truth and purity and rejecting all error, must carefully be kept in mind. There are indeed great dangers that confront churches which desire to continue in faithful adherence to the divine Word. There are also definite needs which Christian churches, desiring to remain loyal to their Lord, must constantly remember. If these dangers are clearly recognized and these needs are rightly perceived, then the Christian Church, in the spirit of Christ and His Apostles, will truly witness the Gospel, present to the world all the counsel of God for the salvation of sinners, and emphatically reject everything that is opposed to the divine Word. And that means that confessing churches must utilize every opportunity of giving an answer to those who ask them concerning their hope with meekness and fear.

(To be concluded)

God's View of Work

(Continued from page 4)

some scheme, by which they can anticipate whatever the schemes of their employees might be and take advantage of them rather than have the workers gain advantage over them. And many employees actually think of their employers as their foes against whom they must constantly be on their guard and of whom they must take advantage lest they become dupes. Little wonder that the relationship between management and labor has become such a vexing problem.

All this is nothing new and strange in the world. God's principles have been proclaimed by Prophets and Apostles and for centuries have been recorded in His Holy Word; yet men have despised them. In all times there have been those who scamped their work, used shoddy materials, sold even though they knew that a sale would produce too heavy a burden for a buyer, overworked their employees, watched the clock of the boss, short-changed, or underweighed.

Learning God's Lessons

But there have always been also those who have been willing to learn God's lessons. And so we have also the man who is dedicated to his work, the man who knows, however humble his calling, that he is serving society, the man who works as the servant of Christ and unto Christ, rendering service as to the Lord and not to men, who can take justifiable pride in his integrity, in the quality of his workmanship, in the judiciousness of his salesmanship, in his fair play to his co-workers, whose life is a calling, a dedication to a worth-while work and, therefore, a worth-while life.

He is the broker who brings together buyer and seller who might otherwise have never concluded a sale; the salesman who thinks first of the needs of his customer; the shopkeeper who is scrupulous in selecting goods of proved worth; the advertising man who represents truly, as well as the laborer who gives an hour's work for an hour's pay and keeps himself fit to do what management has a right to expect.

Co-operating with God

We have all heard the phrase, likely often used it, "co-workers with God." There is nothing pretentious about this phrase. It does not refer just to ministers, nor does it refer only to the good works you effect in your spare time, whether for the church to which you belong or the charities you aid. No, "co-workers with God" is a full-time profession. We either work with Him, or we work against Him with every word we speak, every act we perform, every work we do.

Home

(Continued from page 5)

Three have me excused"; 2) "I cannot stand the summer heat; I pray Three have me excused"; 3) "I cannot stand the noise of the fans in church; I pray Three have me excused"? If we say things like this (and we do every time we let them keep us from worship), then things are not well in our homes.

Whenever Paul came to a new city, he first looked up the church. Jesus, according to His practice, went to church regularly. It is true, our going to church is in part a habit, a good, God-pleasing habit. You and I must train ourselves in this habit. We must train our children in this habit. God says: "Train up a child in the way he should go, and when he is old he will not depart from it." Still, some mothers who faithfully get their children up and off to school will let them sleep Sunday morning. And it is not infrequent to hear a mother say that Sunday school and church are just too long for the children. Strange how weak modern children have become. Stranger still that just the day before Sunday they can sit all cramped up in a movie for from two to four hours.

Those who regularly find a place in the church services have the comforting assurance of forgiveness for all of their sins through the sacrifice of Christ on the cross. They have renewed spiritual strength to say "No" to temptation.

It may make us a little uncomfortable to ask ourselves: "How are things at home?" But let's ask ourselves this question and determine that our homes shall henceforth be more Christian.

WALTHER LEAGUE CONVENTION

For four days, July 19-23, 1,400 young people of our Church attended the Walther League's 60th Anniversary Convention in Chicago. During these days, crowded with church services, concerts, banquets, talent festivals, business sessions, and a variety of other events, the Walther Leaguers found time to be about their Father's business. Chief item of business trans-



The Rev. Elmer N. Witt

acted at the convention was the resolution to co-operate with Synod in a Youth Evangelism Program. Leaguers will be urged to increase their personal Bible reading and their attendance at Bible classes in Synod's Bible Advance Program.

The Leaguers decided to raise a Jubilee Evangelism Fund of \$20,000. From this fund an allocation will be made to mission work in Nigeria, Africa.

The installation of the Walther League's new executive secretary, the Rev. Elmer N. Witt, was part of the opening festivities on Sunday, July 19, at Concordia Teachers College, where 4,000 Walther Leaguers and their friends gathered. A memorial service honored the Korean war dead.

Lutheran youth from Guatemala, Puerto Rico, Australia, Germany, Korea, Japan, and Africa were present as guests of the Walther League.

The Rev. Edmund Wiebusch, president of the Australian Luther League, addressing the convention during the closing session, said: "There must be closer ties between the Walther League and the Luther League. We can achieve this by a co-operative approach to many common problems and the exchange of program material."

The annual Choral Union Concert on July 20 in Chicago's Orchestra Hall featured a 250-voice choir under the direction of Gerhard Schroth, Choral Union director. An audience of 2,500 heard the concert.

More than 1,500 Walther Leaguers gathered for the 60th Anniversary Fellowship Banquet, at which Dr. Lewis W. Spitz of St. Louis, Mo., was the principal speaker. Dr. Spitz urged the Leaguers to follow through on their convention motto, "Triumph in Christ."

Newly elected officers of the Walther League include Edgar Fritz, Godfrey, Ill., president; Melvin Piepenbrink, Fort Wayne, treasurer; Ben Jorns and Paul Lewis, executive board members; Arne Johnson, El Reno, Okla., secretary; Miss Donna Monthei, San Leandro, Calif., assistant secretary.

ALFRED P. KLAUSLER

WISCONSIN SYNOD CONVENTION

The 32d biennial convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States was held at Northwestern College, Watertown, Wis., August 5-August 12. Delegates of the synod's 216,533 communicant members heard a doctrinal paper delivered by President E. E. Kowalke of Northwestern College on Eph. 4:1-6, in which he discussed and evaluated the present-day ecumenical movement. Since the Rev. John W. Brenner, Milwaukee, Wis., who had served the synod as President since 1933, declined renomination, the Rev. Oscar Naumann, St. Paul, Minn., was elected President. The Rev. I. Habeck, Milwaukee, was elected First Vice-President; the Rev. Karl Krauss, Lansing, Mich., Second Vice-President; and the Rev. W. Schaller, Fond du Lac, Wis., Secretary.

The convention gave much time to missions: the progress of the Apache Indian Mission in Arizona, the oldest and largest missionary effort of the synod; the Refugee Mission operated in Germany, where 15 pastors are active at present; the Nigeria Mission, as well as work among the Negroes of the U. S., in which the synod co-operates with the Missouri Synod. It was reported that two American missionaries have arrived in Northern Rhodesia, Africa, and have begun a survey of this newest of the synod's missionary fields. Two native chiefs, it was said, have invited them to begin work among their subjects, opening to the Gospel an area inhabited by 55,000 natives. In response to a favorable report, the convention resolved to send two missionaries to begin work in Japan. Nine new stations in home missions opened in the U. S. in 1952. To allow for the expansion of its missionary program, the synod amended its constitution to divide the General Mission Board, establishing instead a Board for Home Missions and a Board for Foreign and Heathen Missions.

Besides adopting a budget of more than \$2,600,000 for synodical purposes for the coming year, the convention also resolved to raise the sum of \$1,150,000 by a special offering for needed new buildings at three of its educational institutions: Northwestern College at Watertown; Dr. Martin Luther College, New Ulm, Minn.; and Michigan Lutheran Seminary, Saginaw, Mich.

By far the most important item of business before the convention was the report of the synod's Standing Committee on Church Union, which declared that The Lutheran Church—Missouri Synod "has disrupted the Synodical Conference and made it impossible for us to continue our affiliation and joint labors in the service of the Lord." Almost two days were devoted to the discussion of this report and to the recommendations of the Floor Committee on Church Union, which read:

"Your committee makes the following recommendations:

"1. That we declare that The Lutheran Church—Missouri Synod has by the practices outlined above brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister Synod.

"2. That we without delay make this declaration known to the President of The Lutheran Church—Missouri Synod, to the President of the Synodical Conference, and to the other Presidents of its constituent synods.

"3. That we herewith endorse the Protest agreed upon by our representatives immediately following the St. Paul convention and carry it to the Synodical Conference at its meeting in 1954.

"4. That we prevail upon the Presidents

of the constituent Synods to arrange a program for the convention of the Synodical Conference in 1954 that would devote all regular sessions of the Synodical Conference to a thorough consideration of our Protest and of the doctrinal issues involved, to the exclusion of all other business until our Protest has been satisfactorily answered.

"5. That the Conference of Presidents make a special effort during the coming year to provide all our congregations with thorough instruction regarding the issues and doctrines involved.

"6. That in the meantime we maintain relations with the Missouri Synod as in the year just past with the distinct understanding that we are at the same time maintaining our protest and that our efforts to heal the breach will culminate in the next meeting of the Synodical Conference."

A substitute motion calling for immediate withdrawal from the Synodical Conference and the liquidation of the joint work of the two synods was presented by the Rev. W. Schaller of Fond du Lac, Wis.

Appearing for and speaking in behalf of the Missouri Synod were Dr. Arnold H. Grumm, Second Vice-President of the Missouri Synod, Dr. Walter A. Baepler, president of Concordia Seminary, Springfield, Ill., and President of the Synodical Conference, and Dr. Alfred von Rohr Sauer, professor at Concordia Seminary, St. Louis. They appealed repeatedly for understanding, asking the Wisconsin Synod not to terminate its 81-year-old association with the Missouri Synod.

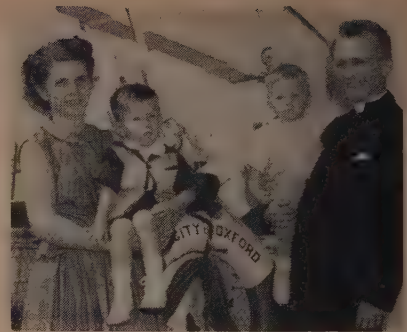
The motion was finally passed to continue the discussion of the Floor Committee's recommendations and the substitute motion at a special convention of the Wisconsin Synod to be held October 8 and 9 at Milwaukee.

M. A. BERTERMANN

NEWS

At the 15th Augustana Luther League Conference, held in Boston in June, 5,000 young delegates dedicated a cross made of 13 kinds of wood to represent the 13 conference areas of their Church. The three-foot-high cross, constructed by Carl Pearson of Dorchester, includes cherry wood, representing New York; hickory, Illinois; walnut, the Dakotas; chestnut, New England; elm, Iowa; birch, Minnesota; maple, Canada; cedar, Kansas; redwood, California; pecan, Texas; oak, Nebraska; spruce, Wisconsin and Michigan. The president of each conference sent the representative wood from his district.

The 250th anniversary of the first regular ordination of a Lutheran minister in America was commemorated at Yale University's Battell Chapel during the annual convention in June



The Rev. and Mrs. Frederick M. Schalow and their two sons, John, 3, and Paul, 1, left New York August 6 on the British freighter City of Oxford for Formosa (Chinese name: Taiwan).

After his furlough from the China mission field where he served from 1947 to 1951, Missionary Schalow accepted an assignment from Synod's Board of Foreign Missions to go to Formosa.

"Some people know of the things we experienced during our first term of service in China—how we came under the control of Communists; how the Reds have taken or closed the work of our Church there; of my trial in a Communist court, conviction, sentence, and subsequent deportation to Hong Kong," Missionary Schalow said just before sailing. "Now we are ready to go to Free China, the Nationalist-held island of Taiwan, to work there among our Chinese Christian brethren, many of whom are refugees from the terror of the Red regime on the mainland." He quoted 2 Thess. 3:1, 2 in requesting the prayers of fellow Christians.

He is a native of New York City, was graduated from Concordia Seminary, Springfield, in 1946, and did graduate work at the St. Louis Seminary in 1947 and in 1952. Mrs. Schalow is the former Sarah Tjernagel of Story City, Iowa.

of the United Lutheran Synod of New York and New England. Two and a half centuries ago Justus Falckner, the son of a German Lutheran minister at Halle, Saxony, was ordained by a Swedish Lutheran in Gloria Dei Church at Wicaco (now part of Philadelphia), Pa., to serve a parish including 14 congregations of Dutch-American Lutherans in the territory from Manhattan Island to Albany, N. Y., and to New Jersey's Raritan Valley.

The \$2,038,983 campaign for a new Lutheran high school in Milwaukee to accommodate 1,000 students received pledges from 16,000 families in 44 Missouri Synod churches in Milwaukee County, the Rev. Erwin G. Tieman of Trinity reported to the WITNESS.

American comics are "totally devoid of wholesome humor" and "morbidly preoccupied with death and sex," the Committee on the Church and the Nation reported to the Church of Scotland General Assembly at Edinburgh. Parents, ministers, teachers, and youth leaders should counteract the threat implied in the false values which American comics present and should guide youth toward "healthier types of juvenile and adolescent literature."

Ashley Sunday, a new member of Immanuel Congregation, Hood River, Oreg., is a nephew of the late evangelist "Billy" Sunday, who owned an apple ranch in the Hood River Valley.

Mrs. A. W. Herpolsheimer, 65, who lives at 2408 D Street, Lincoln, Nebr., has transcribed 56 books into Braille for the Lutheran Library for the Blind. Transcribing books from ink print into Braille is tedious; each small dot must be made by hand with a stylus on a Braille slate. It takes many hours, days, and weeks to make a Braille transcription, yet one proofreader reported that in an entire manuscript which Mrs. Herpolsheimer transcribed, there was not one error. Braille books are large. One *Portals of Prayer* devotional booklet makes two volumes in Braille. The Lutheran Library for the



Mrs. A. W. Herpolsheimer

Blind, with headquarters at 210 North Broadway, St. Louis 2, Mo., is grateful for Mrs. Herpolsheimer's service as well as for the assistance of many other volunteer transcribers who are making it possible for the library to offer many volumes of religious books to send to the visually handicapped.

In 1945 Mrs. Herpolsheimer, a member of Trinity Church in Lincoln, started writing Braille in Grade 1½ under the direction of Mrs. Edna Diebler of Chicago. Recently Mrs. Herpolsheimer has taken lessons from Mrs. Edith Sandborg of Chicago for Braille Grade 2, which is highly contracted, and is now ready to use Grade 2 in transcription.

The present revival of interest in religion carries a danger with it, Dr. A. H. Rulkoetter of Washington, D. C., associate secretary of the International Religious Liberty Association, said at the annual Minnesota Conference of Seventh-Day Adventists at Anoka, Minn., in July. The danger is that people "become too enthusiastic in their evangelical objectives and attempt to use the power of the State to coerce others in observing religious practices." Among an unusually large number of "religious" bills introduced in State legislatures last year, he said, were measures requiring observance of Good Friday in Massachusetts, teaching "non-sectarian" religion in public schools in Maryland, and transporting parochial school students at public expense in Missouri. All these bills were defeated. The main reason for his opposition to Bible reading in public schools is that the program raises the question: Which Bible? "Jews are opposed to reading of the Christian Bible;

Roman Catholics are opposed to any version which is not the official Catholic version; so immediately you have disagreement," he said. Dr. Rulkoetter also opposes releasing public school students for religious instruction because of the use of State funds and State police to enforce the program. The major responsibility for teaching children the principles of religion lies in the home and in the Church, he emphasized.

The Parliament of Norway shelved a constitutional amendment to allow the Society of Jesus (Jesuits) to operate in that country. The amendment will not be on the agenda again before January, 1955, the Parliamentary secretary general reported from Oslo in July, because other pressing legislation would prevent the repeal act from coming up in the 1954 session.

Article Two of Norway's constitution, drawn up at the Eidsvold Convention of 1814, declared that "Jesuits and other monkish orders shall not be tolerated here; moreover, Jews are strictly prohibited from entering the country." The prohibition against Jews was repealed in 1851. In 1897 the clause against "other monkish orders" was rescinded. The ban on Jesuits is still in force.

MUSIC

Four new compositions for SATB have appeared in print from Concordia Publishing House. They are easy to learn, good to sing, and interesting to listen to. C. P. H. is making every endeavor to satisfy the needs of our choirs and organists. The trend today toward unison singing, apparent in the following reviews, makes a new number easier for the choir to learn and easier for the congregation to absorb. Choir directors will be delighted with the quality, style, euphony, and musical possibilities of these editions.

HA 2009. Praise, O Praise Our God and King. By S. Drummond Wolff. 22 cents.

Based on the melody *Gelobt sei Gott*, the harvest hymn (*Lutheran Hymnal* No. 570), this new number makes a joyfully sweeping entrance with the first stanza. Stanza 2 begins with two-part singing for men, while the full choir shouts the glad Alleluia in harmony. The third stanza shifts to a related key and sings *meno mosso* about the "harvest store" in 4-part harmony. The fourth stanza brings the doxology in unison with full organ to climax this admirable Thanksgiving anthem.

HA 2010. Come, Thou Redeemer of the Earth. By W. Glen Darst. 18 cents.

Here is an opportunity to prepare early for Christmas. The words are by St. Ambrose. The tune is *Puer nobis nascitur*, by M. Praetorius. Stanza 1: in unison; stanza 2: two parts for soprano and alto; stanza 3: four parts for male voices; stanza 4: sopranos and altos sing the melody, high soprano a descant; stanza 5:

in unison. Variety aplenty. Easy organ accompaniment supports the singers throughout.

HA 2011. Jesus, Lover of My Soul. By Roland Diggie. 18 cents.

To Parry's beautiful tune "Aberystwyth" Roland Diggie has provided an interesting setting. This is one of the world's most popular English hymns. Stanza 1 is presented in four-part harmony; stanza 2 in unison for male voices, a descant for women. The organ adds an independent part to the climax of the third stanza, sung in unison, all ending with a powerful Amen.

CH 1031. Behold the Name of the Lord. By C. Halter. 16 cents.

To the beautiful Christmas carols of last year, Prof. C. Halter adds an interesting, easy a cappella Antiphon (or miniature) for Advent. To those who like chants and modal music this Advent song of three pages will make an immediate appeal. In this number again we have much unison singing with only a touch of two- and four-part singing. A novel but churchly miniature.

SC-19 Wedding Blessings. Edited by Paul Bunjes. Concordia Publishing House, St. Louis, Mo. For Low Voice. \$2.00.

Some months ago *Wedding Blessings* appeared for high voice. It was a new but necessary venture, which met with instant favor. Soon requests came for an edition for low voice. Medium-range singers welcome this new edition.

As the bridal couple at a church wedding receives the blessing of the Lord, so the music should be in keeping with the spiritual message of the Church.

Wedding customs call for processions, recessions, and a limited number of songs. It seems to be difficult to break with old customs. Why not ask for something new, original, better? Concordia Publishing House, always ready to serve, is showing the way.

A few selections in *Wedding Blessings* may be made musically more interesting by adding one or several orchestral instruments. The last number, appropriately entitled "The Lord Bless You," calls for any combination of high and low voices and is in the same key as the corresponding song in the high edition.

SS-20 Oh, Blest the House, Whate'er Befall. Wedding Duet for Medium Voices by Henry Markworth. Concordia Publishing House, St. Louis, Mo. 50 cents.

An easy, practical duet for two solo voices, in a comfortable range. The highest note for the upper voice is a single *f*; the lower voice reaches high *e flat* twice. It may be sung by two female voices, two male voices, or a female and male voice. It could be sung by a group, using several singers in each part. Or it may be sung by a soloist.

If a little variation is desired for the solo, the second stanza may be sung to the melody of the second voice.

The text is found in the *Lutheran Hymnal*, No. 625, to which Markworth has composed an original melody. He has adapted the last stanza to meet the requirements of a wedding hymn. "Oh, Blest the House" is a fine addition to the list of wedding music. **WALTER WISMAR**

DEATHS

Albert Lorenz Engelhardt (May 12, 1899, Richville, Mich., to June 16, 1953, Detroit, Mich.), son of Lorenz and Katherine Zeilinger Engelhardt; graduated Concordia Teachers College, River Forest, Ill., 1920; taught at Fisherville, Ontario, Canada, 1920 to 1926; Bethel, Detroit, Mich., 1926 to 1947 (principal, part of that time), when he resigned because of ill health. He had been active in his teachers' conference and lectured at the Sunday school teachers' institute in Detroit. In 1921 he married Erna Buchinger of Richville, Mich., who with two daughters: Naomi Pogarch and Margaret Grace Dusterhoft; his aged mother, Mrs. George Rogner; his brother and his sister, survives him. Rev. Louis H. Koehler preached at the funeral service in Mount Calvary, Detroit, June 20; Rev. Charles M. Looker officiated. The Rev. Koehler conducted the committal at Glen Eden Cemetery, Detroit.

Martin O. Mueller (June 10, 1881, Beaufort, Mo., to June 20, 1953, Kansas City, Mo.), son of the Rev. August W. and Christine Pfeiffer Mueller; graduated Concordia Seminary, St. Louis, 1905. He was ordained by his father at Beaufort, September 17, 1905; served congregations at Lane, Warner, and Wallace, Idaho, and Milan and Deer Park, Wash., 1905 to 1908; Twin Falls, Filer, Heyburn, Jerome, American Falls, and Boise, Idaho, 1908 to 1913; Wellsville, Mo., 1913 to 1922; as assistant pastor, Salem, Forest Green, Mo., 1922 to 1949, when he retired and moved to Kansas City. He was Visitor of the North Central Missouri Circuit, 1923 to 1927, and for many years chairman of the West Missouri Conference.

June 3, 1908, he married Ida M. Demetrio, who died in 1950. He is survived by his son, the Rev. Martin J. Mueller, Maumee, Ohio; a daughter, Mrs. Esther Singleton, Kansas City, Mo.; and two sisters, Mrs. Clara Wehmeier, St. Louis; and Mrs. Frank Borgman, Beaufort, Mo.

The Rev. William L. Westermann, Visitor of the Circuit, preached the funeral sermon, and the undersigned held the committal service in Memorial Park Cemetery, Kansas City, Mo. **CARL H. ROSCHKE**

William G. Nau (August 9, 1887, near New Ulm, Minn., to June 23, 1953, Council Bluffs, Iowa), son of the Rev. Henry and Clara Peters Nau; graduated from Concordia Seminary, St. Louis, 1912; served at Red Cloud, Nebr., two years; Holstein, Nebr., five years; York, Nebr., ten years; Tobias, Nebr., twelve years; Elk Creek, Nebr., ten years. He was a Visitor in the Southern Nebraska District for six years and District Vice-President, six years. After he retired two years ago because of illness, he resided in Council Bluffs, where he was a member of St. Paul's Church. In 1912 he married Rose L. Ruff of Grand Island, Nebr., who with four daughters: Mrs. Irma Beason, Council Bluffs; Mrs. Edith Haake, Tobias, Nebr.; Mrs. Clarice Fisher, Santa Ana, Calif.; Mrs. Maxine Winterheimer, Terre Haute, Ind.; one son, Walter of Chicago; and two sisters: Mrs. Anna Clemens and Mrs. Theresa Morton of Oakland, Calif., survives him. At the funeral services, June 27, the undersigned preached, and the Rev. G. W. Lobeck read the obituary and had the committal rites at Cedar Hill Cemetery. **JOS. GERKEN**

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Bauer, Luther, Trinity, near Fallon; Zion, Fallon, Mont., by George E. Schubarth, July 26.
Benson, Donald E., St. John, Tyndall, S. Dak., by Harlan Meier, July 26.
Bernthal, Richard, ordained, Epiphany, Detroit, Mich., by E. T. Bernthal, June 28; installed, St. Mark, Cambridge Junction; Our Savior, Hudson, Mich., by O. M. Riedel, Aug. 2.
Buls, Alfred, Faith, Kinston, N. C., by Carl A. Streufert, Aug. 2.
Dodd, Ralph L., Bethany, Connersville, Ind., by N. G. Schumm, Aug. 2.
Hein, Hugo, St. John, Melcher, Iowa, by L. Braeunig, July 26.
Joss, Virgil, Our Savior, Armada, Mich., July 19; Redeemer, Washington, Mich., by C. H. Siess, July 26.
Klein, Theodore J., St. Paul, Potter, Nebr., by G. H. Boehnke, Aug. 2.
Meissner, Reuben, ordained and installed, St. Stephen, Braham; installed St. John, Rush City, Minn., by J. Berger, July 26.
Meseke, Gilbert F., Christ, Amarillo, Tex., by Martin J. Hartenberger, Aug. 2.
Mickow, Vernon H., Bethlehem, Baudette, Minn.; St. Paul, Rainy River, Ont., Can., by Clement A. Joesting, July 26.
Reichwald, Glenn, Zion, Rockham; Messiah, Redfield, Redeen, Doland, S. Dak., by C. F. Paul, June 21.
Rosenau, Stanley W., St. Paul, Melfort, Sask., Can., by C. R. Baron, July 26.
Schmidt, Martin J., St. Peter, Orchard, Nebr., by W. H. Roth, Aug. 2.
Theiss, Harry, Zion, Glen Ullin, N. Dak., by W. E. Leininger, Aug. 2.
Ulrich, Edward, Trinity, West Sinton, Tex., by T. H. Graalman, July 19.
Vogel, Luther E., Redeemer, Hardin, Mont., by Pres. Paul M. Freiburger, Aug. 2.

Ordained and Commissioned:

Poetter, Richard, Lutheran Center, Tokyo, Japan, as missionary in Japan, by William J. Danker, June 30.
Schlessmann, Philip C., Trinity, Orlando, Fla., as missionary in the Sanford, Eustis, and Mount Dora area, Fla., by Arthur H. Besalski, July 26.
Warman, Walter, Placerville, Calif., as missionary in Placerville, Calif., by Pres. C. Fickenscher, July 26.
Zehnder, Robert, St. Mark, Hollywood, Fla., as missionary by Dallas Gibson, July 26.

INSTALLED: PASTORS

Albrecht, Vern, St. Paul, Doniphan, Nebr., by O. A. Graebner, Aug. 2.
Allmann, Alfred R., St. John, Osage, Iowa, by D. P. Bergmann, Aug. 2.
Barth, Howard G., Calvary, Kansas City, Mo., by W. L. Westermann, July 26.
Bevow, Burton C., Trinity, McLeansboro, Ill., by F. F. Hahn, July 5.
Betz, Arthur, Trinity, Monroe, La., by Lothar Kleinhans, July 26.
Dautenhahn, D. D., Immanuel, Temple, Tex., by L. A. Eberhard, Aug. 2.
Firchau, Albert, St. John, Inkster, Mich., by Walter A. Pieper, Aug. 2.
Goldberger, A. J., Grace, Strasburg, Ill., by Gilmore A. Lueck, Aug. 2.
Klattenhoff, Wilbur, Immanuel, Carlsbad, N. Mex., by Henry E. Gaertner, July 5.
Krohn, H. F., Christ, Rawlins, Wyo., by W. H. Youssi, Aug. 2.
Lammert, Fred R., Mount Calvary, Raymondville, Tex., by Paul M. Schmidt, Aug. 2.
Malotky, R., St. John, Fall Creek, Wis., by A. G. Hanner, Aug. 2.
Rast, Marvin L., Emmaus, Poy Sippi, Wis., by C. H. Clausung, July 26.
Roth, Donald J., Trinity, Fredericktown, Mo., by W. E. Griesse, Aug. 2.
Ruehrdanz, Walter E., Mount Olive, San Antonio, Tex., by Elmer G. Neunaber, Aug. 2.
Schmidt, Edward F., Mount Hope, Kinnear, Wyo., by Edward A. Schmidt, Aug. 2.
Vogel, L. E., St. John, Wykoff, Minn., by W. C. Lohrke, Aug. 2.

INSTALLED: TEACHERS

Buessman, Dennis, Immanuel, Waldenburg, Mich., by G. A. Sebald, Aug. 2.

Bouman, Paul, Grace, River Forest, Ill., by O. A. Geiseman, July 26.
Dede, Albert W., Mount Calvary, Cleveland, Ohio, by John E. Schroeder, July 12.
Eggert, Walter F., St. John, Mayville, Wis., by G. F. Barthel, July 26.
Fischer, Junior P., St. John, Vincennes, Ind., by A. L. Scheidt, Aug. 2.
Fuchs, Arthur H., St. Paul, Fulda, Minn., by R. L. Bode, July 19.
Gerth, Walter G., St. Peter, near Roselle (Schaumburg), Ill., by F. A. Hertwig, Jr., July 26.
Janetzke, Edmund, St. Peter, Huntington, Ind., by Arthur Ziegler, July 26.
Kruse, Eugene, Trinity, Hebron, Nebr., by H. R. Miller, July 19.
Mueller, Delbert, Trinity, near Hilbert, Wis., by T. H. Hilgendorf, Aug. 2.
Obermueller, R. W., Zion, Hufsmith, Tex., by Alvin A. Walter, July 26.
Pillach, Cand. Roland, St. Paul, Kingsville, Tex., by Martin P. Studdtman, July 26.
Richert, Cand. Ray, Trinity, Arenzville, Ill., by H. A. Allwardt, Aug. 2.
Steyer, Lorenz, Trinity, Mission, Kans., as Director of Christian Education and Youth, by H. Hartner, July 26.
Wenck, Marvin E., St. Paul, near Boone, Iowa, by M. L. Dake, July 26.
Wolf, Robert L., St. John, Good Thunder, Minn., by P. J. Seltz, July 26.

Ground Breaking

Fort Morgan, Colo. Trinity, new church, March 22.
Orford, Mich. Holy Cross, new church, June 21.
Silver Spring, Md. St. Andrew, new church, July 12.

Cornerstone Layings

Cologne, Minn. Zion, new church, school and auditorium, July 19.
Fort Morgan, Colo. Trinity, new church, Aug. 9.
Lincoln, Ill. Zion, Christian education building, Aug. 2.

Dedications

Easton, Minn. St. Peter, enlarged and remodeled church, June 21.
Mexico, Mo. St. John, enlarged and remodeled church, July 26.
Mexico, D. F. Good Shepherd, new church, May 24.

Anniversaries

Canton, Kans. Immanuel, the 75th, July 19.
Dancy, Wis. St. John, the 50th, July 19.
Indianapolis, Ind. Emmaus, the 50th, June 7.
Lincoln, Ill. Zion, the 50th of the church, Aug. 2.
Medford, Oreg. St. Peter, the 25th, June 7.
Monango, N. Dak. St. Paul, the 50th, July 5.
Waldenburg, Mich. Immanuel, the 100th, July 12.

Official Notices

The Rev. W. W. Stuenkel, St. Joseph, Mich., has accepted the call to the presidency of Concordia College, Milwaukee, Wis. — **FELIX KRETSCHMAR**, Secretary, Board of Control.

The Rev. Harold J. Wunderlich has been appointed Visitor of Circuit 15 to replace the Rev. H. H. Harthun, who has accepted a call into another District. — **A. H. WESTERMANN**, President, Northern Illinois District.

Pastor W. A. Haefer has been appointed Visitor of the East Circuit of the Oklahoma District, in the place of Pastor A. C. Hornbostel, who left the District. — **OTTO HOYER**, President, Oklahoma District.

Pastor Harry G. Coiner having accepted a call into the Eastern District of The Lutheran Church — Missouri Synod, Pastor Oscar Milke has been appointed to the Visitorship of Circuit 4. — **RUDOLPH S. RESSMEYER**, President, Southeastern District.

According to the regulations of The Lutheran Church — Missouri Synod and by authorization of the faculty of Concordia Teachers College of River Forest, **Carroll E. Peter, B.S., Elgin, Minn.**, was colloquized by a committee of the faculty and gave satisfactory evidence of his spiritual maturity, doctrinal knowledge, and understanding of Christian education and church practice. He is herewith declared eligible for a divine call to the teaching profession of our Church. Colloquy Committee: **Arthur Klinck, Alfred Schmieding, Walter Kraeff, and John Choltz**. — **ARTHUR KLINCK**, President.

Nominations for the Presidency of Concordia Teachers College, Seward, Nebr.

Prof. George Beto, Austin, Tex.: St. John's, Seward, Nebr.; Immanuel, Columbus, Nebr.; Trinity, Lincoln, Nebr.; Trinity, Malcolm, Nebr.; Zion, Garland, Nebr.; Christ, Columbus, Nebr.; Holy Cross, St. Louis, Mo.; St. Stephen's, St. Louis, Mo.; Emmanuel, York, Nebr.

The Rev. Herbert Berner, Cincinnati, Ohio: Zion, St. Louis, Mo.; Hope, Highland, Ill.

Prof. L. G. Bickel, Seward, Nebr.; St. Paul's, Flint, Mich.

The Rev. Hubert Brueggemann, Milwaukee, Wis.: St. John's, Seward, Nebr.

Prof. John F. Choitz, River Forest, Ill.: Hope, St. Louis, Mo.; St. Matthew, St. Louis, Mo.

The Rev. Paul M. Freiburger, Billings, Mont.: Trinity, Indio, Calif.

Prof. Albert G. Huegli, River Forest, Ill.: Pilgrim, Louisville, Ky.; St. Paul's, Concordia, Mo.

Prof. Wilfred Kruse, River Forest, Ill.: St. John's, Seward, Nebr.; Zion, Brighton, Colo.; Zion, Hinsdale, Ill.

Prof. Paul W. Lange, St. Louis, Mo.: Immanuel, Bremen, Kans.; Christ, Minneapolis, Minn.

Prof. Albert E. Meyer, Bronxville, N.Y.: St. Luke's, St. Louis, Mo.

Prof. Carl S. Meyer, Chicago, Ill.: St. Matthew, Chicago, Ill.

The Rev. Theodore C. Moeller, Brooklyn, N.Y.: St. John's, Seward, Nebr.

The Rev. Edgar J. Munding, Kansas City, Kans.: Immanuel, Wichita, Kans.

Prof. Armin C. Oldsen, St. Louis, Mo.: Immanuel, Lincoln, Nebr.

The Rev. Clarence Peters, St. Louis, Mo.: St. John's, Seward, Nebr.; St. John's, Waco, Nebr.

Prof. W. A. Poehler, St. Paul, Minn.: Immanuel, Staplehurst, Nebr.

Prof. Walter F. Wolbrecht, Concordia, Mo.: St. John's, Seward, Nebr.; Immanuel, Columbus, Nebr.; Trinity, Lincoln, Nebr.; Trinity, Malcolm, Nebr.; Zion, Garland, Nebr.; Christ, Columbus, Nebr.; Immanuel, Staplehurst, Nebr.; St. Andrew's, Park Ridge, Ill.; Bethany, Omaha, Nebr.; St. Paul's, Winslow, Nebr.; Bethany, Chicago, Ill.; Cross, Omaha, Nebr.; First Lutheran, Omaha, Nebr.; Trinity, Davenport, Iowa; Emmanuel, York, Nebr.; St. John's, Chicago, Ill.

Prof. L. C. Wuerrfel, St. Louis, Mo.: Bethlehem, St. Louis, Mo.

NOTE: The election will take place on Tuesday, October 13, 1953. — WM. LEFFIN, Secretary, Board of Control.

Educational Institutions

The 90th academic year of Concordia Teachers College, River Forest, Ill., will open Thursday, September 24, at 10 A.M. with a divine service at Grace Church on the campus. The orientation program for all new students will begin the previous Sunday afternoon, September 20.

Young men and women who are high school graduates or who have had some additional college training and would like to serve their Savior in the Christian teaching profession are encouraged to apply for admission to the standard four-year training program leading to the Bachelor's degree, or to the sequence leading to the three-year teacher-training diploma. Meanwhile, during the teacher shortage, properly qualified students may with faculty permission take two years and one summer of training and then teach for a year on an emergency basis.

As of August 10 we are still able to make dormitory space available by further crowding. Interested men and women should apply at once. No student should appear on the campus without written notice that he has been accepted.

For the college catalog and application forms, kindly address Prof. W. O. Kraeft, Director of Recruitment, Concordia Teachers College, 7400 Augusta, River Forest, Ill. — ARTHUR KLINCK, President.

The Graduate School of Concordia Seminary, St. Louis, Mo., will begin the fall semester with the regular opening of the Seminary, September 16, 1953. First classes meet September 17, at 7:40 A.M. All registration must be completed either in person or by mail between September 15 and 22. Courses will be offered in all departments of theology.

The program for Tuesday is designed especially for pastors living outside St. Louis. Pastors are encouraged to avail themselves of this opportunity for further study. Early registration would be appreciated. Graduates of Con-

cordia Seminary or any other approved theological school will be admitted. Students applying from schools other than Concordia Seminary must submit a complete transcript of their previous theological work before registration can be completed. For pastors living too far from St. Louis to attend classes, Concordia Seminary offers a variety of theological courses by correspondence.

For further information write to the Graduate School of Concordia Seminary, 801 De Mun, St. Louis 5, Mo. — A. M. REHWINKEL, Director of Graduate Studies.

Midwest Institutional Pastors' Conference

The Midwest Institutional Pastors' Conference will meet on September 14 and 15, 1953, at Immanuel Lutheran Church, 16th and Moffat, Springfield, Ill. Lodging will be provided for one night. The Rev. T. Dautenhahn, 1501 E. Moffat Avenue, is the host. All full-time and part-time institutional chaplains are invited. — C. ADAM, Publicity Chairman.

Notices

Anyone knowing of Lutherans living in or near the following Illinois towns: Dahlgren, Delafield, Enfield, Dale, Broughton, Norris City, Eldorado, Wayne City, or Ewing, please mail names and addresses to Rev. Burton C. Betow, Trinity Lutheran Church, McLeansboro, Ill.

Anyone knowing of Lutherans in the area of Kinston or Washington, N.C., or servicemen at Cherry Point Marine Base, Camp Lejeune Marine Base, or Stallings Air Base in Kinston, please contact Rev. Alfred Bult, 1008 W. Washington, Kinston, N.C.

Student work is being conducted at U.C. L.A., Westwood Village, Los Angeles, Calif., under the joint auspices of Holy Cross Church of Westwood and the Southern California District. Students and others connected with U.C. L.A. or other colleges in the area are invited to attend services at Holy Cross Lutheran Church, 11 A.M., Bruin Theater, Broxton and Weyburn, Westwood Village. Room 20, El Paseo Bldg., Broxton and Weyburn, houses the church office and student center. Anyone knowing of Synodical Conference members at U.C. L.A. or living in Westwood Village, please notify Rev. Christian B. C. Oesleby, Student Pastor, Room 20, El Paseo Bldg., Broxton and Weyburn, Los Angeles 20, Calif.

Wanted

Missouri Synod chaplain in England desires used choir robes for a mixed adult choir of about 25 voices. Please write air mail to: Chaplain (Capt.) Bernard W. Johnson, 7519th Air Base Squadron, APO 126, c/o Postmaster, New York, N.Y.

Pews, Sunday school equipment (chairs, tables, etc.), altar paraments, and folding chairs for mission congregation. Please address letters describing donations you may have to Mr. Rudy Blake, 25 Miller St., Seneca Falls, N.Y. We will pay transportation charges.

Used German (Missouri Synod) hymnals to be used by immigrants. Write or ship C.O.D. to Rev. W. C. Buchhop, c/o First Lutheran Church, Lloydminster, Saskatchewan, Canada.

Available

Seventeen choir gowns, good condition and assorted sizes, available for transportation costs from Zion Lutheran Church, Mascoutah, Ill.

Reuter pipe organ, two-manual, pedal, 505 pipes, for sale. Write: Rev. W. H. Discher, St. John's Lutheran Church, 223 N. 13th St., Clarinda, Iowa.

White altar and pulpit available for the cost of transportation. Write Carl Hanselman, R. 1, Ruth, Mich.

For cost of shipping: 45 Lutheran Hymnals (37 Abridged Word Edition and eight Complete Word Edition). About half are in good condition, the rest fair to poor. — Our Savior Lutheran Church, Rev. Walter C. Johannes, 206 N. Pine St., Mokena, Ill.

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Anderson, Luther H., 2911 Benjamin St., Minneapolis 18, Minn.
Bernthal, Richard H., 751 N. Maple Grove Ave., Hudson, Mich.

Boehmke, A. Karl, 124 Coover St., Leona, N.J.
Bronsted, R. L., Box 25, Deer River, Minn.
Buls, Alfred, 1008 W. Washington, Kinston, N.C.
Croll, Edgar A., Flaxton, N. Dak.
Crossmer, Elmer H., 236 1/2 N. Main, Box 95, Tooele, Utah
Dautenhahn, D. D., 2103 W. Avenue H, Temple, Tex.
Dodt, Ralph L., 2335 Indiana Ave., Connersville, Ind.
Fischer, Carl O., 3942 N. Farwell Ave., Milwaukee 11, Wis.
Fricke, Robert W., Chaplain, AO 421912 81st Ft. Int. Wg., Chaplain's Office, APO 755, c/o PM New York, N.Y.
Gabram, Gordon O., Chaplain, Headquarters Reserve Command, Office of the Chaplain, 3d Armored Division, Fort Knox, Ky.
Gehrs, Ferdinand L., R. 1, Box 405, Arlington Heights, Ill.
Goerss, William E., 102 S. Railway, Mascoutah, Ill.
Gohlke, T. G., 623 Clover Drive, Santa Rosa, Calif.
Grunow, Robert A., 30000 Five Mile Road, Livonia, Mich.
Harting, Paul W., P. O. Box 992, Philomath, Oreg.
Hermann, David R., P. O. Box 471, Katy, Tex.
Hessel, Theodore E., 135 East 219th St., Cleveland 23, Ohio
Hiller, Carl, 700 Cardenas Dr., S. E., Albuquerque, N. Mex.
Hiller, Harold, Block 5, Lot 6, Box 34, Island Lake, Ill.
Hinz, Walter J., Chestnut, Ill.
Hornbostel, A. C., 201 High St., Edgerton, Wis.
Kass, Robert, Lakota, N. Dak.
Killion, Russell D., Box 213, Universal, Pa.
Kramer, Herold G., Lake Wales, Fla.
Kreidt, Emil H., 509 W. Lemon, Monrovia, Calif.
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Reuter, Hans, 103 Yorkshire Drive, Birmingham 9, Ala.
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